RETURN TO VICTOR SIRELSON AFTER PROOFING

[redacted]

Must Remain in
Transcription Room

M 2168

Saturday/Sunday

9/16-17/72

Westtown/Barn

SATURDAY MUSIC (?)

MR. NYLAND: Well, last Thursday we talked about how one should try to answer questions. The same problem is involved of course when people a try to answer tapes from other cities and also when you try to formulate for yourself when a friend or so asks you what is this about Gurdjieff.

The situation in having to answer different questions of people you know a little bit about is of course quite different from answering tapes from other cities. In one case you face an audience and you have to be very quick, you formulate quick, you have to be alert with your mind, and you have to make sense. When you answer a tape you have time, but you have a disadvantage - you don't see the people; maybe sometimes you don't even know who or the voice; that is, you don't really get enough of an impression to be exact, and all you have is to go by--is what are they saying.

So for that reason answering a tape from other places is very much more limited. And you have to stay within a very definite realm. There is a question. It is discussed by the people there, nucleus - whoever answers. And you have to adjust yourself to that combination mf

of discussion. So it's not entirely up to you as it were to answer the question. It is up to you to see what question and answer needs a little bit further elucidation on your part.

Answering tapes of other places is not a particular medium to hold forth in any kind of philosophy. And it surely is not a question of trying to get on good terms by being a little cozy. Answering questions from other places you have to be more exact. You have no chance of explaining it when you are finished, because there cannot be another question on top of it, like for instance when you face an audience. So it has to be complete. And the choice of words is much more narrow. The principle always has to be the same, that you talk about Work. Like I said on Thursday, you have to include in any kind of an answer, a totality of what is Work as a whole in its possible application to the person who asked the question.

The same holds true for any kind of an answer that you want to give to a person who is far away. But you still have to take into consideration what other people already have said, and not become repetitious. You can say that you agreed with it, and that's probably all, but even that I would say ( ) not very helpful; because who really cares that you agree with a meeting? A meeting that they hold by themselves is sufficient unto itself. And we from here only wish to make an acknowledgment that we have listened to it and thatit has struck us in a certain way, which you then want to elucidate on. And you have to, perhaps sometimes, even repeat the question, because it is, your answer is listened to maybe a week later, or maybe even two weeks later because of distance.

So it does not give you a right to have aphilosophical expose. That they can get out af a book. Or they can get from their own

people. You stick as much as you can to certain questions and answers as given, and help to clarify that kind of a question. And it can be very short. Many times the answers that we are now engaged in here and there are too long. I've said originally thirty minutes is more than enough - a C30 I even have said. You could use both sides. I prefer even that you use only fifteen minutes. If there is a choice of questions and the meeting may have been a little long, select those that are important and let the rest go. They won't listen to it anyhow because they most likely have forgotten it. But in addition to that, all you wish to say is: don't forget Work.

Now it is not easy to answer questions of a tape from somewhere else. That is why I suggested that perhaps a person can learn how to answer a question when it is sent to him by someone who happens to listen to a tape. It becomes quite limited. It probably has relation to what is on the tape. Or it may be related to one person's experience. And when that kind of a letter comes in, you have all the time in the world to answer it. You can even look up what the particular tape was that they refer to. Or you can look up what you may have forgotten in wanting to answer such and such a question; and maybe you do know a little answer that was in ALL AND EVERYTHING or somewhere else. So it makes it much easier. And I would advise different people to become acquainted with such questions or correspondence, and to see if they then would like to answer that in preference to answering a group.

And it's quite possible that I will stop some of the answer which are now being sent to certain groups because they have from my standpoint very little value; and simply recommend that one starts with individuals.

And exactly the same principle applies to anyone who asks you about Gurdjieff. And such a person may be a good friend and is curious or they are even entitled to see how you spend your time and why you are at the Barn so often.

That refers many times to husband and wife or mk to those who are living on familiar terms, and it is quite necessary that there is a good reason given by you why the Barn life takes up a great deal of your thoughts and your time. You will have a great deal of trouble in really justifying it, particularly when you have a person who is only curious and is not particularly interested in your inner life. If they are interested in that, then of course you have much more chance to be effective. At the same time it becomes much more difficult, because you have to illustrate what you mean by a satisfaction for your inner life.

And that brings up many times within oneself a very definite possibility of not knowing exactly why you wish to Work because you're not clear about it. And you follow someone else many times or you have a good feeling and you cannot tell why it is such a good feeling. What is in the way most of the time? I've said this many times - it's your mind. But in general, it is not so much the mind anymore, even when it is formulating that particular state. It is your negativity.

Negativity is something that draws you away from evolution. It is of course in an unconscious state of life that what has to be done by you in accordance with certain prescriptions given by ordinary life, by the way we live in society, cauded by economic conditions and by a tremendous amount of impressions that we receive.

If we stay to those people who are interested in the Barn and those who wish to Work together, the difficulty is usually impressions of others which you cannot digest. The solution for that of course is

Work on yourself in order to produce within yourself a solidity on which you can rely, and that you become less and less dependent on someone else or their approbation. Because if you are looking for that and you are rather shallow; that is, you may be quite serious, but you may be affected in a certain way by the impressions that you might create on someone else, or that what somemne else shows you how they like or dislike you in certain ways, that then as a result you become a little bit dejected, to say the least. You are not doing anything at that time to overcome it in the sense of Work on yourself.

In an unconscious state you can argue, you can explain and you can even remain the way you are and run away and try to solve it by time; that is, after a little while time heals all wounds and then it is forgetten more or less. When one is acquainted with Work the solution only is possible by means of Work on oneself, at least if you want a solution which is more permanent than an ordinary shifting of emphasis in an unconsciousstate. With other words, one doesn't want to be bitten again by the same time. And you must have that kind of belief that Work on yourself in accordance with certain rules which we talk about is the only way by which you can extricate yourself from such conditions, and become really free from influences which at the present time make you dejected or hurt you.

Of course, what is hurt in one is one's vanity and self-love; and by the continuation of that kind of a state for yourself you don't help anything in the direction of further growth. You even prevent any growth on the part of yourself by running around in your head with all kind of thoughts which I call simply negative, because there is no solution to it and it uses up a tremendous amount of energy, and as a result you are in a terrible state of dejection. To get out of it refresh your mind a little if you can. That is if you can call to yourself

and say: what? What am I now doing? If at least you can make that little bit of a statement it might really hold you up in your tracks, and maybe there is a chance of doing something about it. But in general it may not be enough when this so-called negativity has gone already too far and is too deep. You need another means.

I would say there are two means by which you can overcome it. One is vigorous activity on the part of your physical body. We've explained that many times, because when you wish to Work that way physically, you can do it intentionally for the purpose of establishing an equilibrium within yourself. And when it is done with that kind of a purpose, it is not so difficult to utilize that activity for the sake of waking up to it. That is, again and again the creation of an 'I' which ought to be there when you really want to grow up and establish more and more a foundation for your balance, so that then, when you intentionally physically work and it is a different kind of thing from the usual way, maybe sometimes going a little against the grain, you have then in your power at least one part of the possibility of something that could become more whole within yourself as a connection of the three centers.

I say it is one way of overcoming your negativity. Sometimes it is even that very, very difficult to do, because your negativity may already have dragged you down so much that there is no real wish for any kind of intentional effort physically expressed in that direction. In such a case there is a second way. You stop for a moment and you imagine that an 'I' is with you. You are sufficiently familiar with the concept of an 'I', of what is really meant that if an 'I' could be present to one, that then you totally, on account of the awareness which is exercised by this little 'I', you could become a different

kind of person under that kind of an influence. And the more you consider 'I' as I mentioned on Thursday, sacred, and the wish for that kind of creation of something of a need for your further growth, the more you can imagine that such an 'I' is with you and sits on your shoulder and whispers in your left ear.

I've said these things before, of course. But now I link it up with states in which we are; because unconsciously if you would like to describe the different states which you experience during an ordinary daily existence, it is really tremendous how often one is negative. You are not always at fault because of it, because of having this, or rather the reason for having it is not always your fault. It is many times an influence of conditions which have bothered you or have reached you, or which unknowinglu--unknowingly you have taken in. The conditions of the world as the world is now, in an unconscious, mechanical behavior, is so strong through radio and TV and conversations and political explanations, that without your knowledge you are affected and it penetrates, and although the words may not always be understood, a sound of a word of some way or other is already sufficient to exercise the potentiality of negativity within you, and you become quite critical about what is happening in the rest of the world.

You see, we live at the present time in a very dangerous condition. We are subject to a great many things at the present which maybe ten, twenty years ago were not that, in that way present and one can simply say that, that the Earth undergoes a particular period of Solioonensius, or that there is zZilnotrago in our own atmosphere. At the same time, accepting such conditions is very difficult, and you are unconsciously affected by it because of your mechanicality. The mechanicality of a person prevents you from choosing. You have to take

in what comes, because that is the way a machine operates. It has no particular mind, it has no sense of discrimination. If a piece of machinery is left in the open and it rains and it is made of iron, that iron without any doubt must rust when it is not protected.

We are subject to such influences which, in accordance with ordinary laws of unconsciousness must take place, because the machine we are and automatic forms of behavior simply make us not only vulnerable but with that--without any doubt almost attract such conditions which then are logically and mechanically taken in. But that is only a little part of it; and sometimes it is used as an excuse for a person saying that he cannot help the way he is because - and then he will prescribe or describe a great many events that affected him. Andto some extent of course he is right that they do affect him. But they cannot be used as the sole cause why one cannot come to oneself.

Coming to oneself requires a determination at a certain time that you remember what your aim was and has been and perhaps remembering how you were and knowing differences of level in which you place the condition and the existence of an 'I' on a very high level, almost unreachable; or that there is within one something developed of a religious nature which with your inner life you try to understand; and you wish then with your mind to have clarity about that. I would say that when your mind comes in in that time, it is only good for a very short time. It can help you to remember what it would be if an 'I' was present. But that is as far as your mind can take you. Almost immediately the thoughts about 'I' have no relation anymore to the existence of 'I' as 'I' is.

The condition of the being of 'I' is maintained by your feeling. It has to produce within yourself a real wish of something that could continue to exist in conditions in which you realize that you are

affected and out of which you have great difficulty of extricating yourself.

I say it is the second way of doing that because the imagination of an 'I' which is--is of your own creation and in your own means is still quite different from the imagination of your father or someone else being present to you. It could be useful to remember someone else who you perhaps admire and respect or whose word was authority or authoritative. But you see there are always in such relationships other conditions, and the relationship is not quite pure enough. With 'I' as I create it accor--in accordance with the principles that we describe, is pure. And the more pure it is, the closer it can come to you, and the better you will be able to listen to what it is saying. In the end, practicing that, it willgive you a solidity entering through your ear as it were by means--by means of listening to it; but it will go much deeper than your brain and it will end up in your heart. It will give you then a realization of you as yourself existing as you are, and even without judgment, deploring perhaps the fact that you are too much influenced by the outside conditions or by an inner state, it will help you to accept yourself as you are because the 'I' in its own principle is willing to talk to you.

You see, the presence of that kind of entity, which only is possible when you know already something about the possibility of a creation of 'I', can be extremely helpful to one. It not only calls the attention to the state in which you are which is not becoming, but it will help you to see what are the different motivations that have caused the state in which you happen to be. It may (be) that at times it is the condition of your body. Itmay be certain wishes on the part of your body which are not gratified. It may be in your mind a realizatio

of wish for approbation. It may be that in your mind there is gradually crystallized ideas of jealousy. Maybe it is that one is not sufficiently acknowledged so that then your self-love is hurt. And whatever the reasons may be for the condition in which you find yourself, this 'I' when it starts to talk to you, once and for all is not interested in that what you are. It is only interested in the fact that you exist and that you, in your good moments used to have an aim. The combination of these two is extremely useful, and I would recommend it to anyone who suffers, to anyone who, during the day, rebels against the conditions of himself, who feels that it is unjust that he should suffer and someone else isn't, or for whom sometimes he draws a conclusion that he is the worst off compared to many others, and then whatever it is in the forms of jealousy of being hurt within oneself, simply continues to think about that and enlarging more and more his negativity and the negativity state.

When the combination of 'I' and the activity of the physical body can be brought about, you have the solution in the sense of Work of yourself--on yourself. This 'I' compels you to see yourself as you are. The activity of the body furnished enough energy to be able to be noticed by 'I' as a willingness to extricate yourself out of the bondage in which you happen to live. Because your negativity is constantly the bondage the keeps you down to Earth. And as I said before, it prevents you from evolving. An 'I' reminds you of the possibility of evolution. The activity of the physical body simply puts into motion that what is required for a man to be, that is, not to be lazy. And this brings it back again to this old question of doing.

You see, I thought I was clear about doing last Thursday. I compared it with an ordinary physical unconscious doing as working in the vineyard of the Lord; and I also said that really what we mean by

doing is the application of ideas in one's daily life. In this way you have a possibility of linking up your physical activity in an unconscious state as your body could practice with that what is the application of a concept of 'I', in applying then, meaning by that that this 'I' could become aware of you being active.

There are many things to overbridge in that kind of a concept , and the less you think about it the better it will be in the beginning. Because your thought after it has stimulated you to remind you that an 'I' could exist, starts to turn against you in wanting to explain things. And usually the explanation is for the purpose of remaining what you are or not wishing to accept the possibidity of an escape, but the justification of your suffering because you happen to be the way you are and there is no reason really why you should even try to change because who knows, maybe God is sending you that kind of a state, and pretty soon you will introduce a word Karma, that it is that kind of a Karma that you have to eat or overcome and that you have not the capacity of doing it.

All that of course becomes quite nonsensical because all that is needed for a person is a realization of one moment seeing himself in such a negative state. Not it is too bad if one has gone already so far that you can't do that anymore. Then you must rely on the necessity of application in daily life to do whatever you can do as well as you can. That in our sense of the word is not Work. But it prepares you to make a little shift in your mind for the possibility of then being reminded of the other chance, that is the creation of 'I' or remembering what Work is.

This is really all we do when we want to answer others. You enter into a question of someone talking about his experiences and his mechanicality and sometimes not understanding how to apply Work in such a

condition. You take that as a description and you add your solution in the sense of 'I' being present to that what you have heard described. This is always the possibility of understanding someone who wants to know about Gurdjieff, that you enter into the realm in which such a person asks the question of curiosity. And you bring xxxx immediately around something that has to do with the possibility of an 'I', without mentioning it by name. For the time being one says one's inner life; for the time being one wants to indicate a seriousness in the consideration of the life that we have to live. Sometimes it links up with the question of a lifetime of oneself and the acceptance of a responsibility. And one does not have to talk in the terminology of Gurdjieff as yet until you have a chance to describe them in definitions. And don't fall overboard by the introduction too soon to such a person about what is Work, because they have absolutely no notion of what is meant by that kind of doing. They are limited in their unconsciousness and their mechanicality. They may not be limited in their wish to know something out of curiosity. And perhaps there is a possibility for them to go deeper because the satisfaction of curiosity may lead to a deeper ground of not understanding why they in the beginning were curious, and that that what came originally from them was really fed by a dissatisfaction of themselves. The dissatisfaction is an excellent motivation for Work. But then when that appears and you understand it, you have to match it with an 'I' to indicate a way out.

How do we Work together at the Barn? How do we see ourselves and how are we when we see someone else in certain conditions? What is the requirement for oneself to be when one wants to answer? Obviously in the first place honesty; and linked with that it must be simple, because when you are not simple you cannot be honest. The multiplicity of the

ideas which are confusing will prevent honesty to exist, because you are constantly diverted by a variety of aspects. Honesty is a--is linked up with one particular state. And it can only result in simplicity. Honesty means really not only the acceptance of yourself but the aim why you wish to accept yourself. That indicates in one's inner life a striving, that is based of course on a dissatisfaction with what one is, but also linked up with the hope that something could take place and that one wishes it with/ one's heart. The mind does not enter then anymore. The mind is only good, as I said, to start things off. The mind can be mentally interested in a certain wish for, let's say, wanting to show someone that one cares. But then it goes over into reasons why one should continue to care. And it has no further result. The reason why it stops is that one has lost a wish to care; and the mind is not translating the thought of having to care into the real wish, which comes from within oneself. A mind is not on equal terms with one's heart. A mind prevents you to have a feeling when the mind continues to tell you that you ought to do things. The question is always within yourself; your heart must tell you first. There has to be an un--impossibility even of formulation of why.

You see, the concept of loving is based on that. Loving with your mind gets you only just about four or five yards. But loving with one's heart can last for a lifetime. Why do people disagree when originally they were so-called in love? Because what may have been the cause of their attraction in the first place. But then when they discover what they should do because something is quite wrong, do hhey go after it by trying to straighten it out with reason, or do they become unreasonable/ in their intuition? The solution for that kind of affection is really to enter into the life of someone else. And your mind will not allow that because it cannot enter. A mind is too crude for some-

one. Moreover the other person has a mind of his own, and they don't want to listen to someone else's mind. But if it is given, and almost without any desire, I've said many times, of a wish to return, a wish for a return, or even a wish for acknowledgment, but if it is a result of just being which radiates from a person and then expresses itself in certain ways which are usually physical in some way or other, or are / intonation of words, the mind gradually goes to the background. And then a relationship is saved. But if that is not done, the relationship will break off.

How does one start to bring it back again? Try with the mind to imagine that you can care; and not with your words. First deeds with your body. Then with a wish to make your body behave that way. Gradually, such acknowledgment, beginning with affection, can change a person when that what is being done is accepted for the growth of the other. And when the other realizes that whichever way it may be at times, and quite awkward, and not necessarily perfect at all, that intention which is expressed by that kind of a feeling and sometimes extremely deep because it becomes so obvious that the deeper it is as intensity in an emotional state, the better it will have a chance to be acceptable. One reaches a point in which one effaces oneself and one is all there for the other, and the mind doesn't play a part anymore. It comes afterwards as a result of the state of one's being.

For human beings it is extremely difficult to reach a higher state by using the mind only. We are not equipped with the mind at all because it is starting only at a little DO and dies out pretty soon. It can turn around a little bit and look into the future. It can also look into the past. But when there is not sufficient aliveness for its own development as mind, that means, when there is nothing in the mind that can affect the unconscious states of the mind, the mind re-

mains the same and becomes more and more confused in not being able to choose what is right and wrong because there is no valuation in the mind of that kind. There is a little pondering about the production of words in a certain way, and combination of sentences. But the real strength of the mind which is not developed enough is the thalamus and the hypothalamus. Those are the sections that will gradually produce from the mind an influence on one's heart.

But with the heart it is a different affair, because we have already that what is real feeling in the possibility of a feeling now existing with which a man is born. And having exercised that once in a while in certain expressions of the body itself, there is already a beginning which has been made and ban be picked up at the right place.

All right, Bill.

(SIDE TWO)

You see, I'm talking about an ordinary human being in an unconscious state. I also mean by that that the beginning of a Kesdjanian body has been started. And for a man it is a great deal that already a beginning has been made. The mind is just functioning in one place. And although it has a chance to overseeing the potentialities which might be and going off into further mechanicality of the mind, it is not equipped as yet with what we call the scale of an intellectual body. That comes after great deal of suffering, which we explain by saying that the DO should become a MI and a RE and particularly it should have a FA.

It is only when a Soul body, which is an intellectual one, has been growing up to that point that it has a further potentiality of becoming permanent.

The question of one's feeling has already a t the point where the feeling is really MI, the potentiality is inherent of becoming

more and more free from ordinary manifestations which are quite ephemeral and which after some time stop being manifested, that they should be reinforced by something that is of a more permanent value. And when that is there they can take for the time being this life on earth, any kind of a form that is required. The flexibility then of being able to express this kind of emotional state which is really the wish for an "I" existing, that then as I said, if "I" could be imagined it would have that tremendous force for oneself to counteract all kind of ordinary and very ordinary unconscious manifestations. This will create within a man a foundation on which he can stand.

And usually the confusion in the mind and that what takes place within one's feeling, going in all kind of directions at once, is only counteracted by the realization then and gradually the building of what we call the solidity within a man himself, on which then he can stand and erect something permanently, so that it is not going to be destroyed any longer by the laws of nature which govern the earth.

How to change it? Again I say, Work. Work is the only solution. Work gives you the first impetus for the wish to make a Soul. The second impetus as I said is through the gate of Kesdjanian body, of that what then in reality overbridging that "fa" because one wishes to become permanent in one's steadiness, permanent in one's devotion, permanent in the wish to have an aim. That is the second way of entering into the conscious area. All of that is linked up with the third. The third is a purely physical one. It is a consideration of that what one is and the acceptance of it. This is in ordinary life practically impossible. The reason for it is it is that kind of life that becomes manifested in the ~~"si-do"~~ SI-DO. The ~~"si-do"~~ SI-DO of physical body prevents you from seeing the truth about yourself, because your wish to hold on to that what you are will not give you a chance to accept something that might lead to the destruction of what you are. And it is this reason for self-preservation which condenses in the "si-do" and makes it almost impenetrable. One cannot attack it, because it is already so solid within oneself that it is extremely difficult to dissolve it by certain means. At the same time there is as it were along that horizontal line I speak about, a certain bombardment, indicating constantly the ~~"don"~~ DO as a finish of one's life. The bombardment is that death has to be faced, that one must realize that in this life

there is a certain lenth of time, and that certain things ought to be accomplished if one w he-- wants to become free. The attack then is first the imaginary existence of "do", which means one's death and the realization then in going down on that octave of physical existence to that what is still that octave and where there are at certain places certain conditions which ought to be changed.

Going from "do" to "si" one realizes how one holds on to that what one is no wish to give it up. To go down to "la", one sees that that what is really the cause of it is the feeling which is so closely associated with the body that the feeling itself would not be able to exist without the manifestations of the body. The "sol" of that particular octave again going down the scale of the physical octave is a condition in which there was at the time of bir th a possibility of seeing what one really was. That is the condition of one's life which is given at certain times when one is still uninhibited, when there is a chance of seeing things as they really were from the standpoint of "sol" which is the sun; from the standpoint even you might say of a consciousness which then because of the conditions of living with the physical body and going over into "la", that is the utilization of the manifestation of the physical body for the purposes of the language of one's feeling, gradually reducing that what is the influence of "sol", and then becoming quite commonplace in "si".

Instead of seeing this a development of "sol-la-si" of the physical body which could be really reaching to a higher level, it is just too bad that the "sol-la-si" is an indication physically expressed of the down-going trend of a man when he continues to live on earth.

You see, originally a man was bent over, "do-re-mi", at "fa" was the highest point when he received air to continue with his life. And the "sol-la-si" was bent over, parallel to the "do-re-mi". In the process of life man starts to straighten out because of experience and the acquisition of maturity. But something went wrong; when he starts to straighten out he has lost the impetus of the "do-re-mi" and there is so much energy that has to go in trying to straighten out that there is no more left for the further development of the beginnings of his inner life. That is the reason that a person living in superficial

reason that a person living in superficialy of an unconscious state reaches the state ~~"si-don"~~ SI-DO and is then crystallized out and, as I said, practically nothing can dissolve that. The only way to dissolve it again I say is by Work on oneself; because that gives a force starting from ~~"don"~~ DO reminding a person that his life will end and that now he must do certain things in order to gain freedom.

It is not easily formulated for him. And it is not in language that can even be physically expressed. But it belongs to a total concept of a man having to have within his life time three potentialities which could be developed for him to give him freedom. And the logical sequence when Work on oneself starts with the beginning of an "I" and functioning in one's mind, then continuing with the potentiality developing across ~~"Sa"~~ FA of Kesdjan and becoming real consciousness, that that requires as a balance for those two a body which is a servant. And the servant then has to lose all of himself, losing his life, symbolically indicated by his death and continued by the existence of his kesdjanian body, which is the new life as a renaissance for himself.

When I talk about this and I see this kind of a three-bodied diagram, for me it is like an "I" that is with me constantly, because it places many of these kind of concepts in a certain place on that chart; and it is that kind of a recognition which becomes equal to the fact of a symbol or a talisman which can be hung around one's neck and be, when you bend over and again straighten up, hits your solar plexus and wakes it up.

It is so necessary to see how different things are related to each other. And it is so essential that one pays attention to them. They do recur, and they are given many times a chance to be heard. But a man is not always interested in wanting to listen. And it does require sometimes suffering, sometimes a realization of what he really is, or what he has done, to come to his senses. His senses to which he comes are the possibilities of a development of the sixth and the seventh sense for him. He doesn't have to come to his ordinary senses of which there are five. They belong simply to an ordinary organic world. But that what he comes to is the realization of something could exist - his hope for the sixth sense and the assurance afterwards of the seventh. And it is in that sense then that man looking over what forms

of energy he has and where his potentialities may be, he considers his activities and manifestations from a different kind of standpoint. This takes place when one Works with other people. There by the Grace of God go I.

I am what my brother is. My brother would be what I am if I didn't do what I am doing. I would do what my brother is doing now if he were not there. All things must be done, either by me or someone else. So that the totality of existence is not out of balance. Therefore, I take what I do because it is my task to do it, because if I didn't, someone else would have to do my task and I would have to do someone else's task, because the law of eternity requires that all tasks are being fulfilled at the same moment of existence. Therefore, realizing my task, I take it. I do not wish it to be done by someone else. For some reason or other the task that is given to me is my task. I do not know why that task is mine, but I must take care of that apparently, apparently what is and has been given for the sake of fulfilling, in understanding my place, where I must Work, where I must a-gain knowledge and where I hope to attain understanding of my heart.

So. What will we drink to? Future? your life? your wish to exist? your wish to continue to live? your wish really to understand your life and satisfy all forces of Great Nature.

To Gurdjieff.

SUNDAY LUNCH

MR. NYLAND: This tim e of the year seems to be again a time of birthdays, heh? Many Virgos - a nd the table is too small, so those who would have liked to sit here, yo u have to imag ine it. We talk, of course, also abou t you when I talk about the two next to me. I talk about birthdays which at certain time s, for yourself, have an application. For me, a

birthday is an establishment of a relationship with oneself.

There are two ways by which a man can use whatever is given to him for self-study. One is the relationship between himself and what he can do, his dexterities, his thought processes and his feelings. A relationship of his ability to see what he is able to do in a world affected by whatever has affected him, and always up to a certain point, at which point he starts to think and consider. That, for me, is a birthday, because then I consider myself beginning a new year and having lived a whole year as a result of that what I am now on this birthday. I even go sometimes so far of making resolutions. But they are based then on the knowledge I have of myself and what I hope I can do and would expect myself to be able to do.

The second way to find out what one is, is in relationships. I think for that reason relationships exist. It's not so much to test out what one is. It is really to acquire self-knowledge in a relationship with anybody. It may be a deep relation; it may be superficial - but in any event, another person. And I talk mostly about other persons, although relationships can exist between a man and animals and a--between a man and plants and between a man and nature. But I leave that out because if I'm after self-knowledge, the shortest route is a relationship with other people. And it depends a little bit on how deep the relationship may be, how much it will be to my advantage of learning. And I think, in a very general way, a person has someone else around him in order to tell him what he is. He will not tell it in that way because he will many times lie about it, because he is not really strong enough to tell the truth. The truth has to be adjusted within oneself from the timpressions you receive from that outside world. And of course during a whole year you have all kind of chances of establish different kinds of relationships. And all of them have a meeting--a meaning, more or less, some deep and

some not so deep, and many of them of course quite superficial. They all should be taken as what is this that I react to, or why do they act on the way--in the way they do towards me. Of course it is difficult to come to conclusions about it.

But if, on a birthday or a day, sometimes I've call it a day of atonement - it is a day in which I want to find out what it is to be whole and to adjust myself to the entity of my personality - Yom Kippur. It's very appropriate we talk about it. That is a holy day. That is a day of wishing to become one, whole and wholesome; to find out what is this that walks around with--as a body and different organs of thought and feeling, and what is the capacity and what can I expect. And then, in relation with other people, I find out. They don't tell me the truth, but I can find out the truth in the way they are towards me and the way I wish to be towards them. And it includes then the variety of different motivations which occur within myself and which try to find an expression in manifestations regarding different kinds of people. And all throughout the year, one has that opportunity of the acquisition of knowledge in relationships which are meaningful, because we leave out also those things that are just passing like ships in the night. They have nothing more to say than just "Oh, there goes a light" and that is all there is to it. It has to penetrate in some way or other whenever there is a relationship by which I am affected.

Now within myself I have ideas. When I really start to live, when I become, as I have said before, straightened out, it is at that point where the straightening out occurs which I called FA last night, where air comes in. It is the moment of my birth. Before that, the DO-RE-MI is the period of gestation. When I try to straighten out (and it) becomes SOL-LA-SI, my head comes to the top and that affects me, probably, too much in thinking that I'm already somebody with my mind. And since the

situation then is many times determined by what I think, I am many times on the wrong ra--way, on the wrong road in the acquisition of real knowledge of myself. That is what I called, yesterday, what happens in an unconscious state for a man. I say it is unfortunate that the beginning of that SOL of that second triad is never understood. And for that, I think we have to blame conditions of the Earth and conditions of education.

When a person is trying to wake up his particular SOL at the time when he starts to straighten out, goes contrary to that what is the involutionary law as coming from his mind. And it is at that point where there is a--a question of conquering.

Each person has within himself the ability to think and feel and form his own life philosophy. Whenever you hear of a different kind of philosophy, it is not a question of accepting it. It's a question of putting it next to you to see if it can have any value for yourself. And then on--on the days of when you wish to become one with yourself, you make the adjustment of the influences from the outside with that what already is within you. Andthen that process that takes place - and Gurdjieff describes that in Purgatory, how does then change the different denominations of the forces into definite positive ones in order to get up to the next level of development - that process of Djartklom that is e explained many times.

See it in that way, that when a birthday happens, you make up your mind and your heart to see how you can meet the condition of r elationships in the next year. Either you want to continue with that what exists or you want to continue with that what exists or you want to de--de--terminate them, [illegible] slowly perhaps, because they are not useful anymore, or be--perhaps because they are too much for you. But it becomes very important to give really value to that what affects you as an impression which you

receive and you must also digest. And then the question is what can I expect from relationships for the totality of myself, when the accent of my wish is on growing and evolving. That is primarily the problem that comes up when one has a birthday - how can I join the road of evolution? How can I, understanding myself, what I am and as a result of an involutionary force, turn around and face the future with the evolving force becoming more and more part of me? It's interesting to see what relations then have as meaning.

I said last night: If you can carry your 'I' with you, you will extract from it information which is whispered in your left ear. When I have in mind an aim and this aim is clearly defined, when I sit and think and meditate about what I should be and how I would like to grow up, then I go out into the world holding onto that aim. And with this aim constantly in mind and in my heart, or rever--referring to it whenever I have lost it, then I have a guidance of a certain kind ofr me in connection with growing up. The determination is made on the birthday. The executing of it is made in the year following so that when, after another year you again face the same problem, you then in the next birthday realize the octaves as existences over one year in the acquisition of new knowledge for yourself which is determining then your growth. And the selection on the part of yourself to takeout of a relationship what is right and leave alone what isn't, to be able to understand in a relation what is to be given, what is right and what is not right to be given - one becomes in that respect, of course, serious aboutwwhat should be and what ought to be and, one hopes, what is possible for oneself.

All such things always end with a wish to thank the Lord for one's existence and to pray for guidance. Andtthat then the dedication of oneself in the life that is then ahead in one more year which is given to one, can be made useful in extracting from it all things that are

possible for a person to take, and eliminating all things that are of no use any longer, and be fortunate that one can remain alive and then actually grow up.

I say, many times, "Amen" in the face of the Lord, hoping He will notice what my attempts are.

So, to Gurdjieff, and a good afternoon. There were many things that I wanted to say, but I cannot say them now.

END TAPE

Transcribed: Victor Sirelson
Rough : Various
1st Proof :
2nd Proof :
3rd Proof :
Final Type :

permanent. That is the tremendous advantage for the Aesdjanian body. And that is why the emphasis of a person as he is living now unconsciously should more and more be on the state of his feeling and the wish for making such a feeling into an emotional concept.

First trying to understand what is meant by just illustrating that it should encompass much more than what one is oneself and that self-love should then be shared by love of mankind - 50-50 maybe, equal to that what is as life, and representing within oneself the same possibility as someone else representing life in his or her possibility. But then it becomes much deeper. And the reason why it becomes deeper is again a result of Work on oneself. You might not call it, and I wouldn't, a secondary result. It is a result which is equal to the first. The first result of Work is an understanding of what one is, in the sense now of acceptance and to become impartial and to understand the concept of timelessness. That I say is the first indication of the possibility of how then this DO can become DO-REMI of the Soul body.

But on the line which divides the unconscious from the conscious state there is another point. I've talked it many times a gate through which one can enter. That gate is at the FA, that is at the MI state of one's feeling. At the MI of one's feeling one already starts to smell the possibility of losing oneself. One is in MI, not at the DO of Kesdjan, but in MI one starts to realize that a certain sacrifice is necessary. It is there where caring starts to go over into a deep conviction of wishing to do something in accordance with a higher emotion of oneself in which life now includes not only oneself but together with that the life of someone else.

The solution for wishing a relationship is based on that point; what one then does in order to make a relationship permanent. It can only be made permanent for a human being who starts to live by the in-

cl

clusion of life of different scales and at different levels. It will, if it includes the highest that one can think about and abou--bout one--about which one dreams, when emotionally and religiously a person is sufficiently developed that he almost could see the end of his inner life as fully developed as his physical body, so that then this MI , going over into FA must receive a very definite quantity of energy to help to overbridge it, that FA state.

The first impetus which one receives comes from the reactivation of DO of intellect which, at that time, turns with a wish of its own towards the potentiality of its own development for a Soul It is the wish to become a Soul which affects my solar plexus state and makes that wish to become loose from the--the bondage of the body. The solar plexus is part of the body. It is made up of cells which belong very definitely to the body and where the cells ofthe body around the solar plexus are used for vibration. To become loose from that as gradually not wishing to need the body but in search of a different kind of language makes this emotional energy go over to that what is free as an organ and can function already mechanically for the distribution of life force within the body itself. And one wishes then that this heart could take on an additional task. That is why we talk about emotional states as being situated within one's heart. But it is an entirely different kind of a concept because it is not the flowing of blood in a physical body. It is the flowing of Hanbledzoin which is not like blood material, but it is a density of a certain kind quite ethereal, which pervades then the totality of the body, and in particular takes place in the minal--in the spinal column. That is where really the functions of a man start to--will start to begin as a function. That is where from the kundalini or Kundabuffer on up, certain places of the spinal column are very definitely assigned to fulfill certain

functions. And we call that in general the nervous or sympathetic system. And it is within that that really this development of a change-over from a feeling to an emotion starts to take place, and from where then the direction of such energies for freedom from the cells of the physical body will go to a development of one's heart.

The way such energy is carried is the Hanbledzoin. That is, that what is produced also as a result of conditions of a thought in the brain, this time connected with the thalamus, and stimulated by glands which were atrophied, that then this Hanbledzoin becomes the vehicle first from the heart to the spinal column and returning again to the heart itself, reinforced by new kinds of energies.

I don't want to go too much in detail about it because these kind of questions are not settled in books. They are settled in one's experience. And they become apparent that what is reached by crossing the fabridge of kesdjan becomes permanent for a man; when it reaches there his love is permanent. It cannot be disturbed any further. And it will never return to its origin of "Do". It will return to the origin of "Soul".

All of this has nothing to do with a physical expression, because such states can exist without expressions simply by virtue of existence as a form of being of a higher level. And it is this that one really wishes to have, this permanency of a wish which can be compared by the wish which should be within one in devotion for the possibility of changing one's abilities, one potentiality into that what should become the being for oneself. In that sense a man can reach heaven by means of his emotional state, and he has to wait until heaven can be reached by means of his Soul state which comes much later after the Soul has gone through the first triad and is then in exactly the same position as where at the present time in an unconscious state the kesdjanian body happens to be.

Why do I talk like this? Because I have a feeling that the feeling is so absolutely necessary for relationships. It is so essential to understand that the feeling is really the beginning of a motivating force for one's life. That the feeling which becomes tinted in accordance with an inner life and is